STC D2167
CU.Y

(37)

THE VINDICATION OF THE SEPERATE BRETHREN OF THE SPIRIT,

Againſt a Libel,

Called

The Reſolution of the

ROVND-HEADS.

And againſt all Slanderous Pamphlets' ſince the time that *Symon Magus* tempted *Symon* the *Cobler*.

Publiſhed by *H. Drewrey*.

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FIrſt whereas that Libell begins with our head, wee therefore pronounce it a Capitall Libell.

It then butts at our hornes which in deſpite of that Libell ſhall ſhoot out to a greater length, and be more viſible then they were, there being no contradicting ſince Doctors Commons ſuffred an Eclipſe.

As for the Cavalliers, our black and blew Armes and Sides doe confeſſe that deere truth, and we onely ſay they are a Company of Abſoloms, and wee hope to ſee them hang'd in their long Locks for that affront.

To the ſhutting up our Shopps, we anſwer, that even as when the Sky falls you may catch Larkes, juſt ſo when Biſhops goe downe we may ſet up againe.

As for the Whitebrothes, &c. they are diſhes the Libeller would lick his lips at, and we ſay, that at one of thoſe Feaſts we edifie ſo much, and grow ſo ſtrong, that the Devill himſelfe cannot tame us.

To that point where he ſaith that wee hold to maintaine Biſhops, Order, learning and Unity, in the Church, Univerſityes and Common-Wealth,

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is Prophaneneſſe ·. Suſpition, and plaine Popery, Though it be put upon us as a jeere, yet thus wee confirme it; Firſt, to maintain Order is prophaneſſe; for if there were no Order (as it is amongſt us) there could be no tranſgreſſion of the Order, and conſequently no prophaneſſe. Secondly, Learning is ſuperſtition, for thereby Schollersare ſo furniſhtwith ſuffient arguments againſt us, that they dare ſtand ſtiffe upon their owne knowledge and as it were overtopps us. Laſtly peace and Vnion is *Popery*, for what doe the Papiſts more boaſt of then their Uniformity, That we may not therefore be like them, we entend as long as we may have any Countenance, to ſet all the Kingdome by together the ears, whereby we in time ſhall become as famous for our ſeperations as they for their Uniformity.

As for the Tearmes of *Roundheads and prickears*, we ſay it is a ſeemly ſight, and if our example could but beget that faſhion, amongſt the Courtiers, they would look juſt like ſo many *Shadrach*, *Meſhach*, and *Abednegoes*, in the Kings Houſe, to the amazement nay affrightment of all forraign nations that ſhould behold them, which ſome of them may eaſily doe, without the helpe of a Barber, tis but even pulling off a Cap of haire, and the thing is done if not over done.

Then for our Lecturers of both Sexes, I pray you who is it but they that beget Children Dayly and Hourly in our Churches? The men had out of the world, and the women pull them in by the ſhirts of the fleſh, and in ſhort time draw them emptie of Carnall things, abating much of their fleſhly luſt,

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leaving them onely to the comfort of a creſtfalne Spirit which wee call Repentance, and after that brunts over they quickly learne the Miſtery of conventicle, break-faſts which ſurely proveth Cordiall and Reſtorative, enabling them to goe through with the worke they take in hand Cheerefully and powerfully.

Concerning the Community betwixt the Brethren and the Siſters, ſurely ſurely no fleſh is able to reſiſt the ſweet alurement of a zealous fleire when ſhe heares a notable piece of ſtuffe from the impudent Lecturer, or of a Godly Sky-coloured gleg upwards, upon the pricking of her conſcience, and the Deepe-figh of two minuits long preſently after it, for their cauſes we wonder that the yong Gentlemen of the Inns of Court do not count verily the provocatives thereunto are plump, and ſmoath, and yet rough enough in ſome places, (but thoſe are Common places, and therefore not worth mentioning) They are no *Ieſebels* paynted or brayded, but rather faithfull *Rahabs*, penitent Harlots. Another inducement to the Gentlemen might be good Husbandry: for queſtionleſſe, the Commons are larger, and the payment leſſer. Beſides, they teach the Tone of the Noſe an Artificiall way, as wel as the Siſters of Saint *Giles* in ruefull earneſt: and we hope this will be conſidered.

Touching the Woods and Sawpits, they were places frequented onely in thoſe times, when Learning played the Tyrant, by Commiſſion, ſince with extirpation; every of our own houſes are Synagogues for that purpoſe. And for the putting out lights, ſome reaſons may be ſhewed, and ſome not; one cauſe thereof

thereof may be, for that in our Prayers we ſhould ſee each others yawning, gaping and ſtaring upwards, the divine rapture would be converted to a lowd laughter at one anothers ill-favoured faces, and we ſo prevented of that fruit, which from the exerciſe will otherwiſe ariſe: as for other reaſons they are not to be diſcovered to any reprobate, whoſe haire is longer then his eares.

Then the Lybel wrings us by the Noſe, the Noſe is to be conſidered as part of the Face, and is the inſtrument of one Sence (then tis well you'l ſay we have ſome ſence) but you ſhall finde we make other uſe of it then you expect, for even as the Apoſtles did ſpeak with Tongues, ſo verily do we ſpeake with Noſes, yea, with fiery Noſes, which do guide a Muſicall and Tintinable relliſh to our Language; like the hum of a Bel, or the drove of a Bagpipe; but (as the Song hath it) let *Symons* Beard alone, ſo let *Peters* Noſe alone.

For the Ruffe, the Dublet, and the Breeches, they have their ſignifications; the Ruffe ſheweth how terrible we are in our Choller, the Doublet is the Emblem of the Stomacke which is ſpacious, and the ſhortneſſe of the Breeches, conduceth to the length of the Leg, and therefore demonſtrates our adverſneſſe to the Charactor of the Duck, O Ducks, plaguie Creatures.

As for our Faith, Charity and good Works, we linke them thus together: our Religion is built on Faith only, and great need there is it ſhould be ſtrong, in reſpect the other Graces and Symptomes of heavenly mindedneſſe are ſeldome apparant in us, nor need they be ſo, For Faith applyeth it ſelfe to things

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not seen, our Charity and good Works were never seen nor ever shall be, for that is the common way of Salvation, and dissonant from the rules of singularity; but ours prescribeth a new way to be saved by stratagem.

The length of the Prayer is a qualification in the Lungs, the toutologie thereof a Vertigo in the Braine, and the earnestnesse of the same, a habit got by practise, which seemeth to straine the interiours of the whole man, with a kind of Divine Witchcraft, even ravisheth the Soules of the tender Sisters, and filleth them with a fervent desire to experience the strength of those able bodies that retain such powerfull graces.

As for the Robes, Gestures, and Utensils Ecclesiastick, what is a Canonical cote, but a woollen Smock; or a Surplesse, but an over-wide Linnen Smock, and is a habite quite contrary to a plaine Text, that men should not put on Womens Apparell, what are the ornaments of the Altar, but Images of Gold and Silver in the forme of Candlesticks and Embossed Books; and the Cringes and Bowings, but Sacrifices of dexterous hamstrings thereunto.

As for the Synod of *Morefields* and *Pimlico*, wee doubt not but the Canons there devised, will hould good with as much succesſe as those last enacted a *Paules*, especially for that the Agent of them are now, &c.

Now truely and verily for the Resolution and the Reformation, it could not have been mended, though the Ironmonger lowest of our Family had drawne it; but onely the rascally Libeller put it in jearing Termes; but that may be requited when we meet him in Cheapside.

Now for an Addition of better Arguments for the maintenance of this Religion, take these few; It is confirmed

confirmed by the lamentable death of a godly Knight, the Proto-Martyr of the Spiritual cause, who because he is dead, our Secretary (being principall Councell in this Vindication) thinks it good manners to let him rest in peace; but in his life time *Ram-Ally* knew him well.

Rome is the Beast with ten Hornes, we having but two Hornes, are therefore no Roman Beasts; those Horns were empaled with Crownes, which our horns rather push against. A glorious Whore did ride on that Beast: but we are Beasts our selves, and ride the Whore.

The *Jesuits* are the onely Roman Puritans, that our singularities ought to take the right hand of theirs; they are the Brothers of Jesus the Sirname: but we are the Brothers of Christ the proper name, which alwaies preserves the eminence of the Pedigree in every great Family.

That this Religion is meerly of the Spirit, what do you say to many of us, that can reade as perfectly at the wrong end of the Book, as at the right end; or to a Brown-Baker that will take a Sermon *Verbatim* in Charactors (which you would take for Conjuring formes, they look so ghastly) and yet could never reade a Letter of the Book, or to another, that never read his Accidence, and hateth Latine, yet derives Hebrew roots with facility; if these be not peculiar and simple gifts of the Spirit, then we have no good Spirit in us, and the Resolution is an honest Libel.

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